

# THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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We get many letters from readers thanking God because someone sent them the paper. We have heard of numbers of conversions, souls won through *The Sword of the Lord* sent by loving and thoughtful Christians to unsaved people. The paper spreads the gospel, revives Christians, strengthens faith, wins souls. We count on the friends of Christ helping to spread His gospel in this way. Lovingly and with great joy we are trying to do the best we can. Won't you send us at least ten subscriptions at 25c each? We have appeals from many who want *The Sword of the Lord* who cannot pay. If you do not have the names send the money and we will send out the paper to the sick, people in T. B. hospitals, retired ministers, and missionaries. Get a club of subscriptions in as soon as possible and may God bless every one who has a part in this good work. This

## Tri-State Bible Conference, Enid, Okla., Feb. 13-20

Bro. T. Myron Webb Announces A Week of Blessing, Featuring Pastor William McCarrell and Dr. Walter Lewis Wilson

Brother T. Myron Webb of Enid, Oklahoma, has had a very useful ministry there with daily radio services and with many revivals throughout the territory. He announces the Tri-State Bible Conference the week of February 13 to 20. Pastor William McCarrell of the Cicero Bible Church, Cicero, Illinois, and long Executive Secretary of the Independent Fundamental Churches of America, will speak three times daily. Dr. Walter Lewis Wilson of Kansas City, physician, radio preacher and soul winning Bible teacher, will likewise speak three times daily. He is the author of "Miracles of a Doctor's Life," "The Romance of A Doctor's Visits," and other volumes which have been greatly blessed of God. Both are known, we trust, to the readers of *The Sword of the Lord*, and those within reach of this Bible Conference are urged to hear them.

The Bantas of Oklahoma City, the Lee Kidds from El Reno will help in the music and devotional. Others are invited. The editor hopes to attend.

Services will be held in the large city auditorium, with services at 9:30 A. M., 2:00 P. M., and 7:30 P. M.

rate does not apply outside U. S. A., on account of heavy postage.

In gratitude to God for His faithfulness and to His people for their cooperation we are yours in our dying, living, coming Saviour's name!

John R. Rice, Editor  
Mrs. Elizabeth J. Ridgway, Business Manager  
201 E. 10th St. Dallas, Texas

## The Power of Pentecost

The New Testament Pattern Of A Normal Church Revealed In Acts 2

BY. JOHN R. RICE

(Continued from last issue)

### "Filled With the Holy Ghost"

Notice verse four: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "Filled with the Holy Ghost," that is a strange term. What does He mean?

Well, I am a vessel. If a vessel, then fill me full, Lord. And the Holy Ghost came in, and they were filled with the Holy Spirit. That is a blessed word, isn't it? Oh, to be filled!

"I would be nothing, nothing, nothing."

Thou shalt be all in all. We are filled with so many things, filled with desires. There are so many things we want, we want this and that and the other. We are filled with sins, too, aren't we? Oh, how many failures and heartaches, how many things left

undone, how many pages left blank because we did not do what we had planned to do! Few days come that I get done what I thought I would do and had planned to do. Some pages are smeared with things we never dreamed would be on that page. We have sinned against God in the way we spoke, or thought, or did not pray, did not have power. So many pages are smeared with sin in the past. We are filled with ambition, filled with selfishness, filled with love of money. We are filled with human conceit and pride and haughtiness. How many things we are filled with! But we need to be filled with the Spirit of God, filled with God. Paul put it in Ephesians, "That ye might be filled with all" (CONTINUED ON PAGE 2)

10% Off Publishers' Prices on All Sound Books Till February 2. Hurry! Sword Book Room.

## The President's Birthday Balls

Modern Dance Is Lewd, Wicked and Dangerous In Any Guise: Beware of This Temptation to Sin

Next Saturday, January 29th, leading hotels and clubs throughout the United States will sponsor balls or dances honoring the birthday of President Franklin D. Roosevelt. Extra profits from these balls will go to the foundation for the treatment of infantile paralysis. President Roosevelt himself, once a victim of this disease, regained the use of his limbs at Warm Springs, Georgia, through careful treatment and so desires to help furnish treatment for other victims of this dread malady. The President's kind-hearted thoughtfulness for the many, principally children, who have suffered from this dread disease, has greatly endeared him to the public. No doubt his motives are good. All of us could wish that every sufferer might have the best of medical attention and treatment to alleviate suffering and restore them as far as possible to health and usefulness.

But however good the end in view, it does not justify the means. The modern dance is bad, inexcusably, wickedly, dangerously bad.

## Dr. W. B. Riley Coming to Dallas February 16 to 24

Brother Earl Anderson, Pastor of Munger Place Baptist Church, announces that Dr. W. B. Riley will be in Dallas for nine days of Bible Conference and Evangelistic Services February 16th to the 24th. The principal services will be held at the Munger Place Baptist Church, Victor and Fitzhugh Streets, in east Dallas. In other special services Dr. Riley will speak at the Dallas Baptist Pastor's Conference, in several radio services, and at a banquet at which Baptist pastors and some others, we believe, will be guests.

Dr. Riley is pastor of the First Baptist Church at Minneapolis, Minnesota, the largest Baptist church in the Northland, is president of the Northwestern Bible School and seminary with a combined enrollment of over 700 students if the editor's memory is correct. He is the author of many books, has long been the outstanding Fundamentalist leader in the Northern Baptist Convention, was one of the founders, and long time either president or executive secretary, of the World's Christian Fundamentals Association. Dr. Riley is the best known, most influential, and most loved spokesman of the Fundamentalist movement among Baptists in the entire world. His scholarship, statesmanship, and personal integrity are above question. Dr. Riley is a great soul winner. In Minneapolis where Baptists originally were few, Dr. Riley has won and baptized thousands, and besides has held revivals with hundreds of conversions all over the nation. He is ripe in the wisdom of years and rich in brotherly love. We love and revere Dr. Riley and rejoice that he is coming to Dallas. We believe that packed houses will hear him, and that choice spirits throughout the Southwest will hear his radio messages while here.

The dance everywhere is connected with bad company, immodest dress, and indecent exposure of women's bodies, with alcoholic liquor, revelry and sin.

The principal lure of the modern dance is not music, not exercise, but lust. Women's evening clothes designed for dancing are cut especially low and made especially thin to reveal women's bodies and create sex allure. The intimate physical contact with a man's arm about a woman, his knee between hers, her cheek often on his or on his shoulder, is deliberately contrived for the enjoyment of aroused sex impulses. The inflammation of mind and body by drink adds its bit. The principal appeal of the dance is the inflamed sexual desire of one sex for the other, usually promiscuous and prolonged for hours. If the appeal of the dance were that of sport and exercise, then men would enjoy dancing with men as they enjoy other sports with men. But men never dance with men. If the appeal of the dance were principally the music, then either sex could enjoy the music alone as they do otherwise. Many orchestras are composed of men alone, and some of women alone, and male quartets and glee clubs are often more popular than mixed voices. The appeal of the dance is not music. If the appeal were the combination of physical rhythm with music, still either men or women could enjoy the dance separately as soldiers march to music and others take "setting up" exercises or as children do folk dances. No, the appeal of the dance is an inflamed sex consciousness and sex enjoyment.

If each wife danced with her own husband, the dance would not be so bad. Sex is not unholy. Marriage and the proper sex union of man and woman are in the plan of God. But to unduly stimulate and to pervert sex attraction between people who have no right to enjoy the logical end of this magnified sex attraction is dangerous folly. The desire stimulated by the modern dance has a constant tendency to go further. The modern dance leads constantly down hill. Dress becomes more immodest, custom becomes more careless, drink increases. Dancers have a tendency to go from the carefully guarded home to the public ball room where standards are lower. Dancing couples have a tendency to visit road houses, park in automobiles on the highways. Countless breakdowns in individual purity and character result. Young people do not foresee, often do not intend, do not seek, the sins which follow the modern dance. But certain sins inevitably follow an alarming proportion of dancers.

The intimacy of the modern dance leads to jealousies and broken homes and not infrequently to murder. I preached a funeral sermon some years ago of a young woman slain by her husband. She was enamored of the modern dance. When she married, she would not give up the dance. It led her into too close contact with other men. A baby was born, but she neglected it, returning again and again to the dance hall. Her husband's pleas were unavailing. He grew to doubt her love and faithfulness. He would follow her to the dance hall and urge her to come home to the baby. At two o'clock one morning as she descended the stairs of a dance hall at Hemphill and Magnolia Streets (CONTINUED ON PAGE 2)

## "Where Booze Is Taking America" And "What Jesus Would Do About Liquor"

This is the Sunday night sermon of John R. Rice at the Fundamental Baptist Tabernacle, 201 E. Tenth Street, January 30th. It will be a burning Bible sermon. Booze is making a hell out of America, a hell of disease-ridden bodies, broken homes, drunken drivers, suicides, prodigal boys, delinquent girls, and damned souls. America is beginning to reap the curse of God promised any nation or city or individual that distributes alcoholic liquor, the curse God pronounced when He said, "Woe unto him that giveth his neighbor drink." (Hab. 2:15), when He said, "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity" (Hab. 2:12), and "Woe to... the drunkards" (Isa. 28:1). Automobile deaths are increasing, divorces are increasing, the insane are increasing, crime is increasing, venereal disease is increasing, corruption in government is increasing, all largely because of the liquor traffic!

But thank God, the reaction is setting in. Local option elections everywhere show the tide turning against booze. God help us to stop booze before America, like Babylon, falls under the curse of God; a diseased, godless, degenerate, revelry-mad nation! You had better hear this sermon!

What would Jesus do if He lived among us in 1938? If He were a preacher, would He preach about booze? If He were a citizen, how would He vote? If He were a councilman, would Jesus allow liquor within three hundred feet of churches, as some councilmen in Dallas favor? Would Jesus take blood and bribe money from the liquor crowd while they make drunkards, paupers and harlots, as cities, states, some newspapers, some politicians and owners of saloon buildings do? What would Jesus do about the liquor question? If Jesus were a young man in Dallas, would He sign a temperance pledge vowing by the grace of God never to touch intoxicating liquor?

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## THE POWER OF PENTECOST

(CONTINUED FROM PAGE 1)

the fulness of God." You know, a church to be powerful, happy, to be like it ought to be, needs to be filled, not with human plans, contentions and divisions, not with our own way, but filled with the Spirit of God. And so that is what they had at Pentecost — filled with the Spirit.

I want you to notice the different terms used. My friends, get this lesson now. God cannot show poor, ordinary human beings in one term all that He means. For instance, God is going to give His Son, so He will name Him something that you will know Him. So He names Him "Messiah," but you have a poor conception. He calls Him "Immanuel," or "God with us." He calls Him Christ, the anointed One. I will call Him, *The Prince of Peace*. Do you see? I will call Him *The Son of David*. So that involves that He is going to reign. I will call Him *Son of Abraham*. That means He is a Jew. I will call Him *bright and morning Star*. That means He is a light in this dark world. I will call Him *the Sun of Righteousness*. That means to the Jews He will come to bring in His eternal reign of righteousness. I will call Him *King of kings and Lord of Lords*. That means He will reign over the whole world, then. How many names come to mind! No one name can tell it all. So God when He deals with us poor human beings uses several terms about the plan of salvation. How can a man be saved? He can be saved by coming to Christ. Another place says, "He that believeth is not condemned." It is coming, and it is believing. And in another place, He said, "As many as received Him to them gave He power to become the sons of God." So it is receiving Him, coming to Him, believing in Him. It is also repenting. Jesus said, "Except ye repent, ye shall all likewise perish." It is coming, or repenting, or believing or accepting, see? But all mean the same thing. It is the same Saviour, one conversion, one regeneration.

Now in speaking about the filling or baptism of the Spirit, God used the same principle. "And they were all filled with the Holy Ghost," as verse four says. But go on a little further and Peter said, "This is that which was spoken by the prophet Joel." Let's see what Joel said. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my ser-

vants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:17, 18).

All right, now, they were all filled: and the way they were filled, the Lord poured out the Spirit. See the picture if you can. The apostles are all waiting in the upper room, waiting, praying, making new resolutions, begging God for blessings, submitting themselves, surrendering their wills. After they had waited and tarried and prayed and begged, the Holy Spirit from Heaven was just poured out. Every man held his cup up until it was filled, "filled with the Spirit." They got the filling. In the same chapter, look in Acts 2:38, 39. Peter was preaching. "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

What they got at Pentecost was a filling with the Spirit. It was a gift poured out on them until they were filled with the Holy Ghost. But that isn't all. Back in the first chapter, Jesus had said, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). Here are Christians that were filled with the Holy Ghost. But they were also baptized with the Holy Ghost. The baptizing and the filling happened at the same time. Someone might ask, "But how were they filled and baptized at the same time?" "Why, Brother Rice," someone says, "baptizing isn't pouring. Baptism is an immersion." Here he spoke of "pouring out" of the Spirit, and then you say that is the "baptism" of the spirit. Is pouring baptism? Is it, or not? Is pouring baptism? Yes, if you pour enough! If you have somebody in the baptism and pour water on them until they are covered, are they baptized? Yes, if they are covered! Just a little water on the head wouldn't do. But if they are buried, then it is a baptism, isn't it? Can you see how a filling and a baptism are the same thing? If you let a wooden bucket in a well on a chain, let it down until it hits the bottom — it floats, but you bob it up and down, shake it, turn it over, and after a while it goes over and fills up — and you pull it up. This one goes down while you pull the other up. When you let down the bucket, it is filled, and it is baptized. You put a cup in the dishpan and turn on the water. You fill the cup up and fill the dishpan up, and the cup is filled and baptized both, isn't it? That is what they got at Pentecost. They got the gift of the Spirit, or the pouring out of the Spirit. They were all filled, all baptized, according to the wording of the Scripture.

I am not talking now about every Christian being buried into the body of Christ by the Holy Spirit. That is another matter. But in this case, they were all filled with the Spirit, all baptized with the Spirit. "Behold, I send the promise of my Father upon you." (What is that promise of Luke 24:49?) "but tarry ye in the city of Jerusalem, until ye be endued with power from on high." There it is called *endued with power*. It is called *baptizing*, a filling, a gift, of the Spirit. It is called the *pouring out* of the Spirit. Other places in the Epistles of John it is called an *anointing* of the Spirit. Don't you see it is the same? What does it mean? It is not technical.

It is not hard to understand. God just poured out the Spirit until He ran over and covered them and filled them and just took possession of them.

God had to use more terms than one. Why? It was so free, and so full. It was a filling, but that wouldn't be enough. It covered them, too. It was a baptizing, but that wouldn't be enough, because they want Him inside, too! Some inside as well as outside! They are filled, and they were covered, anointed, endued, they had the gift. At Pentecost the Holy Spirit was poured out upon them until they were filled, covered, supplied, and anointed. They had what God wanted them to have, the promise was fulfilled. God gave them what He promised. All this foolish talk and arguing about terms doesn't do any good. We need to open our hearts and clean up our lives and wait on God for what God gave them. God wants us to have what they had. The promise was to them, but the promise is to us, too. Let us leave all off this frill about outward miracles, cyclones, earthquakes, tongues of fire, other languages, and not mistake what God did not command us or promise us. God did not promise that, but said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

### God's Purpose In Filling Or Baptizing With Holy Spirit

What does the filling or the baptism involve? You tarry in Jerusalem until I send you the power. I tell you, you are to go into all the world and preach the gospel, but don't go until you get this blessing. It was power for their testimony. Look again at Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." What was it for? For witnessing. . . both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Do not go until you get this blessing. The Holy Spirit came that day and everybody, in various languages, told the wonderful works of God and people heard them and were converted. What is the Holy Spirit given for? Not only to make people happy. A woman may enjoy cooking, but she ought not to cook just because she enjoys it. She wants to feed hungry people. A woman may enjoy making beds, but she shouldn't make beds just to be pretty, and tear them up and make them over again. You make beds so they will be nice and fresh for somebody to sleep in the next night. Being filled with the Holy Spirit is not just for enjoyment, not just to go around and brag about. We need not pray "Give me the Holy Spirit so I can brag to everybody about 'the baptism,'" as some people do, because they say, "I am talking in tongues." The gift of the Holy Spirit is to make you witness for Jesus. It is a holy endowment of power to get people saved. And that is what this church needs. God give us grace! That is what happened at Pentecost, and 3,000 were converted.

### What Is Lacking In Present-Day Preaching?

Have you ever thought that in modern days and in modern preaching something is lacking that is not like Bible preaching? Isn't it strange that things do not happen now like they did in Bible times? You stop and think. I preach like Bible preachers did. Many preachers are sound in the things they do preach, but have few great revivals. Isn't it rather strange things don't happen like they did in Bible times? In our revival preaching, what is lacking? You know what Peter preached? Peter preached on the Holy Spirit. Some people say, "If you have the Holy Spirit, you won't say anything about it." Peter did! That is about all he did do. Isn't it strange sinners don't hear us ever preach like we ought to, with the power of the Spirit of God and exalt the power of the Spirit of God in Christian life? We should make much of what the sinner should be converted to. Peter spent nearly all the time in the sermon explaining the pouring out of the Spirit of God, the anointing of the Spirit, being filled with the Spirit. He said Jesus was raised up, and this was the prom-

## The President's Birthday Balls

(CONTINUED FROM PAGE 1)

in Fort Worth, her husband met her. The man with whom she had been dancing was with her, as I recall. Her husband made a last vain appeal for her to quit the dance and return to her home and baby, and then stabbed her. I looked down at the poor, sad face of this dead wife and mother as I preached the funeral service, and vowed I would speak plainly about the dance. I know too well its evil! At the funeral her sister wailed again and again, "Oh, Bro. Rice, she wasn't ready to go! She wasn't ready to go!"

The modern dance has broken down the modesty and the resistance of multiplied thousands of girls and led them to open shame. The Chicago Vice Commission some years ago interviewed three hundred fallen girls. Of these, eighty-five per cent declared that the dance had led them to the first step of ruin.

Two years ago last summer I was in a large open-air revival meeting. A sad, young woman came on the invitation as a backslider. She whispered, "May I see you after the service?" I nodded. When the service was dismissed, I asked the singer to stay for a bit, and I sat down by the young woman on a bench. In a few words, this was her story. Against her mother's pleading she had gone to a dance at the Country Club. She loved one boy, she said, and was tentatively engaged to marry him. But she danced repeatedly with another young man. He held her close, his eyes burned. Her brain was in a whirl. She was limp in his arms. He whispered, "Let's go to my car." They did. "I don't know why I did it! I never would have, if it had not been for the dance," she wailed. They rode about in his car, and parked, and later returned to the dance. "I have been to the doctor today," she said, with down-cast eyes, "and he says I am to have a baby. What can I do? What can I do?" She contemplated marrying the boy she loved to hide her shame. I told her that eventually he would hate her if he married her without her telling him the truth. She contemplated an illegal operation. I warned her it would be murder. I suggested that she marry the boy who had led her into sin, and she cried, "I do not love him!" We prayed for God to forgive, and I believe that He did. But that poor nineteen year old girl was not done reaping the sowing of the dance! As she sat on that revival bench and sobbed, she said to me, "I hope my little sister never goes to a dance! She must not! She must not!" That is another reason I preach against the dance.

Other cases come to mind to sicken the heart. Honest preachers who win souls and try to safeguard young people know full well the lure and danger of the ball room. Many respectable, well meaning, decent people dance. Many of them, through the mercy of God, are never utterly mastered and ruined by the sex excitement that is caused there by the bad company, the booze. Many who

ise of the Father. Look if you will at verse thirty-three.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

About all they heard was that Jesus was raised from the dead and the pouring out of the Spirit was the evidence.

In my Sunday School class, I laid on your hearts the importance of the resurrection. The resurrection of Jesus Christ is the overwhelming proof of His deity. Jesus said to scoffers, "I will give you no sign, but the sign of the Son of Man." (CONTINUED ON PAGE 4)

Susanna Wesley gave this rule to her son, John Wesley, the founder of Methodism: "Whatever impairs the tenderness of your conscience, obscures your sense of God, or takes the relish off spiritual things, that thing is sin to you."

dance do not mean to do wrong, but wrong it is, and dangerous and foolish. The revelry of the modern dance is wrong. If you want Scripture that says so, then read what Jesus said in Matthew 5:27, 28:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

So President Roosevelt does wrong to encourage his birthday balls. Raising money by sin, by encouraging a breakdown in morals and virtue, is sinful and wrong. The president's hugging matches, aided and abetted, of course, by the greedy hotels and night clubs, will raise money for the treatment of infantile paralysis sufferers and they will be glad, but many a ruined girl will rue the day she ever danced, and many a man will wish he had spent the money some other way to help the sick without involving himself in lust and sin that he must meet at the judgment bar of God!

President Roosevelt has many generous impulses and attempts to do many good things. He is an opportunist. He does not profess to personally follow Christ and the teachings of the Scriptures. So he often seeks to do good by doing wrong. He was willing to increase taxes and so "bring prosperity" by legalizing beer. He believed that that Republican Party was out of date, that it did not care enough for the poor man and must be put out of power. To do this, he was willing to repeal the Eighteenth Amendment.

On the same principle he encourages his birthday balls to raise money for the care and cure of infantile paralysis victims.

Let every Christian beware of the subtlety of Satan's attack, his suggestion to gain good by compromising. Every wicked sin has those who would justify it. The wicked liquor traffic is permitted because politicians say we need the revenue. We license beer sellers and whiskey package stores to make murderers, paupers, harlots and inmates of hospitals, jails and insane asylums because of the revenue from liquor licenses! In Texas for years we allowed the loss of millions at the horse races on the plea that the state got a percentage of the suckers' money to buy jacks and stallions for the farmers! Active societies are organized to bring in a legalized lottery with its wake of covetousness, waste, crime and sin because a certain part of the gambled money could be used to pay part of expenses of a bureaucratic government for a tax-weary people!

Young people, we beg you, do not be misled by the president's balls! The lewd, dirty, indecent modern dance is just as bad when endorsed by the president. Preachers, Sunday School teachers, Public School Officials, speak out against this sin! Do not compromise because of the popularity of the president's balls and the supposed altruistic motives back of them.

If interested in the dance question, write for thirty-two page booklet by John R. Rice on "THE DANCE — Child of the Brothel, Sister of Drunkenness, Lewdness, Divorce and Murder, the Mother of Lust — A Road to Hell!" Lemon tinted paper, orange leatherette paper cover. Large type. A red hot sermon, stenographically reported, with other striking material added. Has been particularly useful in helping people see the sin and danger of the dance. Price, twenty-five cents postpaid. Write The Sword Book Room, 201 East Tenth Street, Dallas, Texas.

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## THE POWER OF PENTECOST

(CONTINUED FROM PAGE 2)

prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39, 40). Jesus said, "I will be three days and three nights in the grave, and I will come out alive. My resurrection is the only sign I will give you scoffers," the sign of the prophet Jonas. He said that to the Pharisees twice in the last three chapters we have studied in Matthew. That is the sign, the resurrection of Jesus Christ.

Listen to me, isn't it strange since He has risen from the dead, since it is overwhelmingly proven that He has risen from the dead, that sinners do not follow Him when they hear about it? The proof of the resurrection lies with the Holy Spirit! The proof that He has risen from the dead is this! He has gone back to Heaven, and has received the promise of the Father, and having received this promise, has poured out this that you now see and hear. The Holy Spirit of God on the church to fill preachers, and workers, is the proof that there is a living Christ who is raised from the dead! If we do not have that, what is the

use of telling anybody that Jesus is arisen from the dead? Why should a Sunday School teacher go before his or her class and say Jesus is risen from the dead, except he have the evidence of the Spirit's presence there with him. If you have the Holy Spirit upon you, you can talk about the resurrection, and about Jesus gone back to Heaven, because the Spirit is poured out, "this you see and hear" Peter says. Holy Spirit power on Christians should be obvious proof of the reality of Christ's atonement. His deity, His second coming. There is an element that has been lacking in our preaching, and that is this, *there is a risen Saviour, a resurrected Saviour who pours out His Spirit on His people!* That is a witness of the resurrection. I am to give witness to the resurrection, and the Spirit of God is to give witness to the resurrection. That is the reason Peter said — get this — over here in Acts 5:32:

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

The Holy Spirit is a witness of the resurrection. The resurrection proves that Jesus is the Saviour, but any proof has to be presented and augmented by the presence of the Spirit on the Christian. While Peter preached about the Holy Spirit, that this is the proof Jesus is the Saviour, proof He can save you, proof that the Saviour is raised from the dead and has given what He said He would give, the Holy Spirit convicted and saved sinners. "We begged Him for this power and He did give it. Now then, He being at the right hand of the Father poured out this that you now see and hear."

### The Power of Pentecost, The Best Answer to Modernism

You talk about fighting modernism, and exposing modernism and denominational overlordship—those things are not a proof of a living Saviour. No, that is proven by the Spirit of God on His people! Manifestations of the Spirit, the movings of the Spirit, make a difference in the way they live and talk and feel. That puts power on their testimony.

Listen, my friends, it looks like I need no defense against any modernism in the world. That fool that doubts Bible, it seems like anybody in the world could prove it true to them, but I can't. I can't unless I have something more. Here is one thing that thrilled me in the life of D. L. Moody. In England he did the most audacious, the most bold and courageous thing I ever heard of a preacher doing this side of Bible times. There was a great infidel club there. He announced a service at midnight for infidels only, and sent out word and challenged and dared and begged them to come. Infidels came to hear Moody preach, and they filled up that hall, a thousand or more of them, scoffers, infidels, those who said the Bible is a pack of lies. And Moody got up to preach. I could understand if that had been some college man, a great scientist who knew enough to prove the Bible historically, scientifically true, but Moody was

not that. He had only been to about the fifth or sixth grade. But Moody preached Jesus that night, and the power of the Holy Spirit of God was behind it and in it.

He said to them, "All right, we will sing your favorite song." And everybody laughed. For sad it is, infidels do not have a song. There is no song, no joy in song when you doubt God and turn your back on the Bible. What is there to sing about? Not any talk of seeing mother again, about the Holy Spirit, the crucifixion, nothing to sing about for infidels. No! No! They laughed at that. After awhile Mr. Moody got up to preach and the Spirit of God moved and filled him as he preached. And then he asked them, "Who is going to take Christ as Saviour?"

A man in the audience spoke out, "I won't! I am not going to."

Moody stopped and cried. He said, "No, you won't. God pity you."

And the Spirit of God got on that crowd. I think he said there were three hundred converted among that atheist crowd.

The kind of fundamentalism that we have got to have is the power of the Spirit of God on us! That is what this church needs. Your pastor needs it. These Sunday School teachers need it. We need the credential of the power of God, a supernatural Presence so manifest everybody will know it. I want it to be so, my friends.

It takes the moving of the Spirit of God to convince the gainsayers and alarm sinners and convert them. May God's Spirit work in our hearts. That is the ideal for this new year. I suppose we will finish some on this building. But that is relatively unimportant. I hope before hot summer comes to have the ceiling in here, but there wouldn't be anybody here much any way unless there is a blessing here. What we need this year is not so much Sunday School organization. We want to have that better trained, more trained workers. We want to have that, but that does not especially count. The thing that is important, and the only thing that matters is if we can this year have *breathed upon us from Heaven, poured out from Heaven, a filling and anointing, a baptizing, or covering a gift of the Spirit of God like they had in the church at Jerusalem.* That is what we need in the hearts of individuals here like they had there. If we have that, we can have everything else!

I was so rejoiced when Mr. Middleton phoned yesterday and said, "Here is the first soul I won this year." He said, I am going to do more this year." But that must spring from the power of the Spirit of God.

### The Promise of Pentecost Is to You!

I am going to have to close soon, but here is another bit. They were pricked in their hearts when they heard that the Spirit of God had come. That brought conviction to sinners. That saved souls. They said, "What will we do?" Peter said, "Repent," (and you are saved when you repent) "and be baptized." He told them to be baptized. Why? My friends, listen to me. You can't trifle or flirt with God on baptism. Do not do wrong about that. If you do, you will get in trouble. My heart is greatly concerned about somebody who is fighting God on this, and bad trouble has come. You cannot get away with it when you fight God. No. No! Baptism is not to save you, but he said, "If you do this, ye shall receive the gift of the Holy Ghost." And then he said another blessed thing. Look at verse 39:

"For the promise is unto" (what promise? The promise of the gift of the Holy Ghost!) "you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

My people, the promise is to us, Praise God!

I have heard people divide it up and say, "Let's see. There is the baptism of the Spirit. That is not for us. That is already over. But the filling is for us." That is sort of the way people explain about that. "Nothing to it now, just at Pentecost and no more," or "Just what you got at conversion and nothing else. There is no other

special indument of the Spirit." That is like one little boy who said, "That is just like the devil or Santa Claus, it is just a story. It is your father!" People think it is only a fable, nothing to it of special interest. They think it means growing in grace, or that's what they got when they were converted! No, there is no use explaining it away. It is too important for that.

We can have the same power, the same joy! I mean the same possession by the Spirit, of your body. That is for us today. The promise is to us! I would memorize that verse, verse 39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

"Well, God's plan changed now about the Spirit," you say. That Scripture does not say it would change. It was that same kind of a promise when Jesus said about the gospel, "go into all the world." He said, "Baptizing them . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

That does not talk like changing, and this promise about the Holy Spirit power is not changing, either. This is for you, and it is for your children, too; and to them that are afar off! It is to "you, and your children and to all that are afar off, even as many as the Lord our God shall call." As long as it is true that Christ died for sinners, just that long it is true that He can pour out His Spirit upon you to baptize and fill you for service.

### The Filling at Pentecost; The Filling Commanded Now

Look at Acts 2:4: "And they were all filled with the Holy Ghost." Now look at Acts 4:31: ". . . and they were all filled with the Holy Ghost." And Ephesians 5:18: "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

Now they were all filled with the Holy Ghost. That is what they had at Pentecost, and He said to us, "You be filled with the Spirit. We can have the same filling, the same blessing. I am not talking about the indwelling of the Spirit. All saved people have His indwelling now, and I am not talking about being born of the Spirit, which all are who are saved, but I am talking about this baptism or filling or gift or anointing for power. I know a lot of us do not have that, and that is the reason we are not getting results like they had. You can have that. It is for you!

All right. One other word and that is this. Oh, the blessing on a church where this happened! Now listen.

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Straight in doctrine, fellowship unbroken . . . That is the reason they went home with others for dinner. Everybody wanted to take the Lord's supper. We take the Lord's Supper here and some people want to get up and leave. They have no reverence for the bread and grapejuice which represent the body of the Saviour. There it was different.

All went to prayer meeting, too. If we have a real prayer meeting up in my office on Sunday night before the service, fewer of you men will come. But that church was the kind of church, all of one accord in prayer. "And fear came upon every soul." There was a lot of conviction on lost people. "And many wonders and signs were done by the apostles." Oh, what answers to prayer!

"And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." That is the way they cared for each other! They were not commanded to have community of goods, but just did it.

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

They had services every day. My wife said she envied Harvey, the janitor, because he came every

day here to the church house!

Won't you folks take somebody home with you today for dinner? They did in New Testament times.

"Praising God and having favor with all the people . . ." Oh, how happy they were! "And the Lord added to the church daily such as should be saved."

Now that is the kind of a church we can have if the power of the Spirit of God is upon us.

Will you join me in a dedication today that God will make this church that kind of a church more than it ever was, more than we ever dreamed. Do you pledge that this year, waiting on God for the power of the Spirit, you yourselves will seek that for yourselves and others and seek it for the whole church? Will you do that?

Let us pray.

Our Father, we thank Thee for Thy mercies, so many. Let the words of Thy Book sink into our hearts and let us hunger and thirst until we are filled with the Spirit of God, we ask in the Saviour's name. Amen.

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